

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

'If ye love me, keep my commandments.'—JOHN XIV: 15.

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Price One Penny.

GENERAL CONFERENCE.

THE Sixty-seventh Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a.m., on Sunday, April 4, 1897, President George Q. Cannon presiding, President Wilford Woodruff being absent on account of sickness. Elder Brigham Young of the Quorum of the Twelve, was also absent for the same reason.

Of the general authorities present on the stand there were of the First Presidency—George Q. Cannon and Joseph F. Smith; of the Quorum of the Twelve Apostles—Lorenzo Snow, Franklin D. Richards, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill and Anthon H. Lund; Patriarch John Smith; of the First Seven Presidents of Seventies—Seymour B. Young, C. D. Fjelsted, B. H. Roberts and George Reynolds; of the Presiding Bishopric—Wm. B. Preston, Robert T. Burton and John R. Winder.

The first meeting of Conference was largely attended, many of the people being compelled to stand during the services.

Conference was called to order by President George Q. Cannon.

The choir and congregation sang the hymn which begins:

Our God, we raise to Thee.

Opening prayer by Elder John D. T. McAllister.

The choir sang:

Softly beams the Sacred dawning.

PRESIDENT GEORGE Q. CANNON

said, "President Woodruff desired me to bear his love to the Conference. He has been indisposed for a few days, but is much better, though scarcely strong enough to come to meeting this morning. He hopes, however, to be with us at some time during the Conference. In order that there may

be no concern relating to his health, I wish to say that he is much better than he has been. He is somewhat weak, but feeling very well otherwise. He has been troubled for some little time back with insomnia, that is, sleeplessness, and this has worn on him, but he has been sleeping very well for the last two or three days and nights. I thought that this announcement to the Conference would satisfy the inquiries of a good many who have heard that he was not well.

The speaker then directed the attention of the general assembly to the prosperous condition of the work of the Lord, indicating that He was looking upon His people with favor. Reports from all parts of the world showed unusual success resulting from the efforts of the Elders abroad. Eleven hundred souls had been added to the Church in the Southern States alone. In that field it was expected that by the end of the present year the number of Sunday Schools organized would reach 150. Elder Elias S. Kimball presides there. In the Eastern and Middle States prospects were flattering, this being the report brought by Elder Samuel W. Richards, who had presided there for over two years. He had been succeeded in that position by Elder Alonzo Kesler. Brother Kelch presided in the Northwestern States. He was located and laboring in Chicago. Much good was being done, and new openings being made for the spread of the Gospel in that section. Elder Nye had charge of the Californian mission. A most encouraging feature of present missionary labors was the increase of faith among the Elders, indicated by many of them traveling without purse and scrip. They had been greatly blessed in complying with this requirement; their wants had been supplied, the Lord having operated upon the people, opening their hearts to receive the servants of God. Even in Great Britain and on the continent of Europe numbers of Elders were trying to travel in this way, although it was difficult to do this completely on account of the fear existing in relation to nihilism and socialism; men without money were liable to be arrested and imprisoned. In Europe the work was prospering, especially in northern Sweden, and in Holland. Elder Spencer who recently returned from the latter country gave a most flattering account of the results following the preaching of the Gospel there. In Germany the missionaries were being given larger liberty than heretofore, and some men of prominence were inclined to investigate the Gospel. For the present the Elders had, owing to the Armenian difficulties, been withdrawn from Turkey, and the work there left to the management of local Saints. An encouraging aspect was presented by the Polynesian Islands, and indeed the whole situation of the work abroad was prosperous. God had wrought a wonderful change upon the minds of the peoples of the earth. The deadly hatred toward the Saints which had existed at times had disappeared. Thirteen hundred Elders were in the field and calls for more laborers were coming from every direction. Altogether the work of the Lord was never more prosperous than now. President Cannon directed attention to the fact that a mighty field had scarcely been touched—the peoples of the southern portion of this continent, where there were millions of Lamanites to whom the Gospel had yet to be carried. The speaker then mentioned the fact

that operations were in progress in fields nearer home. Elders Edward Stevenson and Matthias F. Cowley had visited the north, Idaho and Montana, where they had been warmly received, and their efforts attended with success. The same could be said in relation to recent labors in Idaho by Elders Jonathan G. Kimball and Henry W. Naisbitt, while Elder John W. Taylor, of the quorum of the Twelve had opened up a mission in Colorado.

Reference was made by the speaker to a recent probability of division in the Church at home, on account of erroneous doctrine having been promulgated and false statements made. A reaction had set in, however. Reports from all the Stakes were to the effect that those who had been misled were having their minds enlightened. All signs indicated that the Saints were growing in an understanding of the duties of the Priesthood. God had sustained His servants and people in every dark hour and would continue to do so.

President Cannon briefly reviewed the condition of the various auxiliary organizations of the Church—notably the Young Men's and Young Ladies' Mutual Improvement Associations. He mentioned that the Sunday School membership had increased nearly 6,000 during the past year, and the total of officers and members was now about 105,000. There had been a considerable increase in the membership of the children's Primary Associations, the report showing an enrollment of 33,600, besides 2,770 officers, and if every Stake had reported the probable aggregate would be shown to be about 38,000. There had also been a gratifying increase of religion classes, the object of which was to provide religious instruction for children of the Saints who attended the public schools.

At the close of President Cannon's discourse, Sister Mabel Cooper sang: "Unto Thee, O Lord, Will I Lift my Soul."

PRESIDENT JOSEPH F. SMITH

was the next speaker. He referred with gratification to the preaching of the Gospel without purse or scrip, credit for this condition being due in great measure, to Elder Elias S. Kimball, president of the Southern States mission. He advised all parents whose sons were on missions, to exhort them to trust in the Lord instead of furnishing them with an abundance of means. He showed that the excellent qualities of faith and trustfulness were developed by adherence to these and other principles of self-sacrifice. Men and women thus grounded in the faith were seldom moved by trial or difficulty.

Referring to a letter he had received, complaining of the existence of the First Presidency of the Church, President Smith read from Section 107 of the Doctrine and Covenants, where the quorums and duties of the two great divisions of the Priesthood are defined. One who had been high in authority had even advocated that the First Presidency should not have been organized after the death of the Prophet Joseph Smith, but the presiding authority should have been left with the Apostles, with an executive committee appointed from that body to take the active management of affairs. That this idea was contrary to the order of the Priesthood was proved by the further reading of the section above referred to.

Reading concerning the conferring of the power of presiding over the whole Church upon the First Presidency, who were named in the revelation perused, he said the law of God, therefore, was to the effect that the Church should not exist for any great length of time without the three presiding officers, to represent God in the earth. The further description of the Church organization was read, to show how exact the pattern was, and how literally it must be adhered to, in order that the Church might be perfect in its organization and its workings.

The choir sang the anthem:

How beautiful upon the mountains!

the solo of which was rendered by Sister Lizzie Thomas-Edwards.

AFTERNOON SESSION.

Singing by the choir and congregation of

God moves in a mysterious way.

Prayer by Elder B. H. Roberts.

The choir sang the anthem:

When thou comest to judgment.

The solo being rendered by Sister Lizzie Thomas-Edwards.

ELDER LORENZO SNOW

addressed the conference. He read from a revelation (section 110 of the Doctrine and Covenants) given to Joseph Smith and Oliver Cowdery, with whom the speaker was acquainted. It was given in the Kirtland Temple, and described the visitation of the Lord Jesus Christ to those to whom it was communicated, and told of the great promises made by the Savior on the condition of faithfulness. He advised the Saints to read the whole of the section at their homes. The acquaintance of the speaker with Joseph the Prophet was quite extensive and he had opportunities of becoming aware of his sterling uprightness and honesty.

Elder Snow then treated upon the necessity of the Saints building upon the foundation of truth. Ordinary wisdom of man was not sufficient for that purpose. The possession of wisdom direct from God was essential. This was conveyed by the principle of revelation, of which every honest man might become possessed. He then showed the processes by which revelation could be secured, and delineated the operation of faith and its confirmation upon the human mind. With the Latter-day Saints there was a spirit which enabled them to understand what they read about until the truths they thus imbibed became a part of their beings. The speaker related some of his early experiences under the operation of this power, which opened up his mind to a clearer comprehension of the Scriptures and enabled him to take a wider range than ever before concerning the things of God. He had received, by revelation, a complete understanding of the divinity of the principles he had espoused. We ought to congratulate ourselves, as Latter-day Saints, on the glorious prospects which had opened up to us. While in ignorance of the Gospel, when we received our wives and children we looked forward to a permanent separation at death. Now, however, we anticipated with a perfect hope, an

eternal union with them in the world to come. The speaker then treated the subject of laboring in the Temples in behalf of our dead kindred, that they might, with us, be redeemed and saved. He exhorted the Saints to give this department of the work of God special attention. There was nothing we could do that afforded more happiness and satisfaction.

ELDER FRANKLIN D. RICHARDS

of the quorum of Apostles, followed. He said in substance: Much gratification could be felt at the progress of the work of God in the world, which was a continuation of the work done by the ancient Apostles. Men holding the Priesthood should bear in mind that they were fulfilling the prophetic assurances of the prophets of old. It was a wonderful thing that of the reformers who had succeeded so well in introducing true principles into the world, it should remain for the Prophet Joseph Smith to receive the authority of the Priesthood by which the ordinances of the Gospel could be performed and its promises fulfilled. John the Baptist introduced the authority, the method, and the law pertaining to baptism, which, according to the law announced to Nicodemus by Jesus, must be administered to or for all, living and dead, before they could be received into the kingdom of heaven. The Melchizedek Priesthood, with its power of preaching the Gospel to the living and the dead, and the ministration of the Holy Ghost, was given by Peter, James and John, by which all things could be gathered into one, whether in heaven or on earth. All these gifts and blessings were introduced through the Prophet Joseph Smith and his associates, who were now engaged in the administration of those blessings to the spirits of the dead. In the temples of the Saints work was being done, under the approval of Christ, to bring into proper effect the preaching to the spirits in prison. Thus was being fulfilled the prophecy of Moses in Deuteronomy 28, regarding the gathering of scattered Israel under the law of God, looking forward to the personal reign of Christ upon the earth.

The Saints should keep these great principles in mind, and leave petty contentions and strife, turning their attention to the confirmation of the blessings promised to the seed of Abraham. Excessive worldly-mindedness was deplored, especially in the direction of speculation; but good advice was given with reference to extracting strength from the soil for the sustenance of man. Elder Richards rejoiced in the work of God, so promisingly instituted, and bore his testimony to its truth, declaring that in the mouths of two or three witnesses these words of testimony were established. Strangers and Saints were advised to investigate in full the principles of the Gospel, in order to find justification for them. Unity and fellowship were commended for the enlargement of the understanding and of faithfulness in the performance of the work of God. It should progress in the world, the bonds and prohibitions now checking its spread, being removed to admit of its spread. Apparent sacrifices would be found like the sowing of the seed, producing a hundred fold to the glory of God and the salvation of man. Prayer, diligence and increased faithfulness were strongly urged, for the bringing about of immortality and eternal life.

Brother Richards stated that the call for missionaries was increasing, and great faithfulness was being manifested in the performance of the labors of the ministry, to the development of strength in the ministers and of joy in the hearts of those to whom the message of salvation was being carried.

ELDER FRANCIS M. LYMAN,

of the quorum of the Apostles, said in substance: He desired the spirit of the Lord to assist him, as had been the case with the previous speakers. When he listened to the report made by President Cannon in relation to the missionary work abroad, the field seemed greater to him than it had heretofore. Every man who had a desire to labor in the vineyard was called of God. Those who went to the nations in that spirit were blessed. We should be grateful that we were associated with the work of God, which had been revealed to us through the Prophet Joseph. It was, as shown, by President Smith this morning, indestructible. Its organization was beautiful, and no power arrayed against it, whether the attack came from without or within, could hinder its growth. The Eternal Father maintained the Church in completeness. Vacancies were not filled by the will of man, but of God. In the selection of Elders to go abroad to preach the Gospel, the will of the spirit of the Lord was sought after. So with the filling of positions in any of the quorums. Whenever it was requisite for any man to be the mouthpiece of God, it was not brought about by the scheming of man, but by the direction of the Almighty. During the three years immediately succeeding the death of the Prophet Joseph, the Twelve presided over the Church, and when the First Presidency was organized it was done because God directed that it be done. So was it when there was a vacancy in this quorum of the Twelve or of the Seven Presidents of Seventies. God announced it. There was always a class who rejoiced when they saw a prospect of a disruption of the Church, but they were invariably disappointed and always would be, and the work would go forward. Where there were 1,300 Elders in the missionary field now there would come a time when there would be 13,000. Those who created and rejoiced to see disunion among the people were built on the sand and not on the rock of truth. When anything was announced to the people to guide them, it came at the right time, because it emanated from the Lord. If there were any who had failed to recognize the voice of the true shepherd they had need to repent. There was a reaction outside the Church as well as within, and a new interest in the things of God had been awakened. Men were readily deceived, and it seemed that in the past this deception was more easily imbibed on religion than any other subject, but light had come into the world and was attracting the honest in heart. The Kingdom of God was worth everything, and he who would finally possess all things else must be willing to sacrifice all for the sake of that which would ultimately bring them into his permanent possession. Our first attention should be given to God, and other matters could be attended to as subsidiary considerations. He spoke of the magnitude of the field abroad; there was another of equal importance at home among our children, and all should labor for the development of Zion. Our neighbors

here should be instructed and warned. The responsibility of this labor was upon us. It was an important duty and ought to be discharged.

Why was it that our prayers were not always answered? Because we had not done our full duty and had not prayed aright. Some of the young Elders who had gone abroad were receiving abundant answers to their prayers. This had not been the case as a rule when they were at home. This was because they were now energetically in the line of their duty, in full activity in the work of the Lord, who responds to their faith and efforts combined.

Elder Lyman then dwelt upon the harmony of the operations of the order of the Priesthood, with special reference to the functions of the First Presidency to preside over the Twelve, who labored under the direction of the three. He invoked the blessing of God upon the people.

The anthem:

Grant us peace, O Lord,

was sung by the choir, the duet part being rendered by Brother Thomas Ashworth and Sister Mabel Cooper.

Benediction by Elder Jonathan G. Kimball.

[TO BE CONTINUED.]

THE DESTROYER AT WORK.

UNDER the above heading the *Deseret Evening News* of March 24, 1897, says:

"Destruction and death seem to be in a way of surpassing, in 1897, all previous records. The Indian famine, the Persian earthquake, the Japan floods, the range of afflictions in Australia, South America, and Africa, the storms of Europe, the massacres in Turkish territory, and a score of other destructive operations already witnessed in this year leave no room for doubt as to the destroyer being at work now as never before in the history of the world. There have been periods when there was greater slaughter of humanity in a brief space of time, but never when the destructive force was operating in so many diversified ways and with so much evident certainty toward the consumption of all things predicted by the prophetic word as the 'time of the end.'

"In the world at large the wars and rumors of war, the storms and famines and disasters, disturbances in the elements and among nations, present an evidence of all things being in commotion that is not recorded of any other age since the days of the patriarch Noah. And our own land, though geographically and politically apart from other countries where irruption and discontent might be looked for, yet does not escape. In the way of recent disasters the great floods that have cost scores, and perhaps hundreds when all is known, of lives and millions of dollars in property, are yet kept prominently before the people."

It is certainly very evident that the predicted judgments are coming upon the earth. Destruction and distress are increasing day by day and the prospects are that greater troubles will follow in the near future. For the past sixty-seven years the Latter-day Saints have been diligently warning the people of the calamities that are now coming and will continue to come upon the wicked unless they speedily repent.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 22, 1897.

AS IN THE DAYS OF NOAH.

THE Savior said to His disciples, in speaking of His second coming, "But as the days of Noe were, so shall also the coming of the Son of man be."

In all ages of the world wickedness has existed upon the earth. Mankind have committed sin ignorantly, and in such cases they are not under the condemnation that those are who sin against light and knowledge, for "where no law is, there is no transgression." Then there are those who sin through the weaknesses of the flesh. Their desires may be to do right, but they have not the strength to resist evil at all times.

It is evident that the wickedness of the people in the days of Noah was less pardonable because, as the Savior said concerning His own day, light had come into the world, "and men loved darkness rather than light because their deeds were evil." It seems that the Lord considered it an act of mercy towards them to destroy the antediluvians, or the people who lived before the flood. It was better that they should perish than to go on in their evil ways: for the course they were taking would only bring more misery upon themselves if they were allowed to continue in it. At the same time it would, if not checked, extend unmerited suffering to their posterity; for the "iniquity of the fathers" is visited "upon the children unto the third and fourth generation," as the Lord declared unto Moses.

In the days of Noah, the Bible states, all flesh had corrupted the ways of the Lord, and He said, "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

Now, it appears that the days of Noah and the time of the coming of the Son of Man, are similar in these particulars: Before the Lord destroyed the inhabitants of the earth with water He sent a prophet to warn them of what was to come, and to call upon them to repent of their sins. Owing to the great wickedness that prevailed, the prophet's message was rejected by the people in general, and but few were saved from the flood. Before the coming of the Son of Man the people will be called upon to repent, and will be warned of the destruction of the earth by fire, as predicted by Malachi, the prophet: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." To make the similarity complete the people of the world in general at the time of

Christ's second coming will, on account of wickedness, reject the message from the prophet of the Lord, and will perish in their sins.

The indications are that the prediction, made by the Savior concerning the conditions that should prevail at the time of His second coming, is being verified. The Lord has raised up a prophet to warn the people of the destruction that awaits the wicked if they do not repent of their sins. The words of the Lord through the prophet Malachi, "Behold I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple," have been partially fulfilled, and the remainder will as surely come to pass. The prophecy of the Savior, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," is also being fulfilled. Those who give heed to the message are comparatively few in number, as was the case in the days of Noah. And as it was in his day, corruption and crime are widely prevalent on the earth.

The sins that are committed are not all through ignorance, nor are they done unintentionally through weakness. Through a desire for gain the powers which govern society have been corrupted. Inducements to commit wrong are made by laws that are enacted. Writers and publishers use the powerful influence of the press to encourage crime; and many among the recognized teachers of mankind in all the walks of life justify and approve of corruptions of nearly every description. E. F. P.

PIONEER SEMI-CENTENNIAL CELEBRATION.

WHILE the people of England are preparing to celebrate the Queen's Diamond Jubilee, great preparations are being made in far off Utah to celebrate the fiftieth anniversary of the arrival of the Pioneers in the Great Salt Lake Valley. On the 24th of July, this year, it will be just half a century since Utah began to be peopled by the white race. The celebration will be carried on during five days in succession. On the first day a monument erected in honor of President Brigham Young, the leader of the Pioneers, will be unveiled, and a reception given to the surviving Pioneers of 1847. During the following days a variety of appropriate exercises will be conducted. Grand parades of both civil and military organizations will take place. Representations of the pioneer train on the march and encamped will be given. Singing will form a part of the exercises; and it is proposed to end the celebration with a display of fireworks and illuminations. It is expected that this semi-centennial jubilee will surpass anything of a similar character ever attempted before in the western country.

APPOINTMENT.—Elder Theodore C. Best, who has been assisting in the office of the Mission at 42 Islington, Liverpool, has been appointed to labor as a Traveling Elder in the Cheltenham Conference.

CHANGE OF ADDRESS.—On Monday, the 26th inst., the headquarters of the Norwich Conference were moved from the old quarters at No. 1

Julian Street, Chapel Field Road. The new address is No. 114 Old Palace Road, Norwich.

SHEFFIELD CONFERENCE NOTICE.—The Conference of the Church of Jesus Christ of Latter-day Saints in the Sheffield Conference District, will be held in Arcade Hall, Market Hill, Barnsley, on May 2, 1897. Meetings commence at 10:30 a.m., and 2:30 and 6:30 p.m.

ENCOURAGEMENT IN OUT-DOOR MEETINGS.

ELDER SAMUEL GARBETT, writing from Balde Lane, Lye, Worcestershire, on April 14, 1897, says:

"I have felt very much encouraged in my labors by reading the letters that have been published in the STAR, and I thought that a few lines from the Wolverhampton district in the Birmingham Conference would not be out of place.

"On Sunday morning Elder Joseph Williams and I left Birmingham for Dudley, and at 11:30 a.m., Elders Jobe Hill, Joseph Williams, myself and the President of the Dudley branch, Thomas Fellows, went on the Market Square, and held an open-air meeting. About seventy people listened to us and gave strict attention until the meeting was over. We gave out tracts and many favorable comments were made about the doctrines we advocated. We told them who we were while speaking to them.

"We held our regular afternoon meeting with three strangers present who had come nine miles to attend it. At 5:30 in the afternoon they went on the Market Square with us, and we held another meeting. There was no one in sight when we opened our meeting, but after our first hymn and prayer one of our visitors sang a solo and another one accompanied him with a concertina. By the time he got through we had about one hundred and fifty people there. I spoke to them for about half an hour on the first principles of the Gospel, and we had the very best of attention all the time, but unfortunately it commenced to rain and we had to quit. We gave out a lot of tracts and they were eagerly sought after. We held our evening meeting as usual and felt that the day had been well spent.

"When we got over to the town where we were living and tracting we found that we were not the only ones that had been holding meetings, for our opponents who followed us up all last summer had a meeting near the place where we lodge, and they told many horrible stories about our people. They urged the people to mob us out of the town and throw our tracts in our face when we offered them to them; but they did not have it all their own way, for our friends took our part and told our opposers they did not believe the stories they told about us. Four or five people have requested us to speak to them next Sunday, and they say that they will see that no one interferes with us. Our next door neighbor offers us his field to speak in; it is right in front of our lodgings.

"We have a meeting place opened up here, and have held three meetings in it. A gentleman, by the name of John Poole has kindly allowed us to

preach in his house, and we have his kitchen full of strangers every meeting night, and they want us to hold a meeting there every week.

"We feel encouraged in our labors, and we believe the opposition will help to advance our work."

JOSEPH SMITH'S DIVINE MISSION.

THE EVIDENCE OF HIS WORKS.

[Concluded from page 228.]

WHEN the works of Joseph Smith are inquired into there are almost innumerable evidences to be found, each one of which is sufficient to prove that he was a divinely inspired Prophet.

The promise which he records as having been made by the first angel who visited him: that his name should be had "for good and evil among all nations, kindreds and tongues; or that it should be both good and evil spoken of among all people," is a proof of inspiration. That promise has been fulfilled. Among all people who have heard his teachings there have been some who have accepted them and have spoken good about his name, while those who have rejected his message have invariably spoken evil of him. Not being satisfied to leave him alone, they have maliciously defamed his character and denounced him.

In a revelation given to the Prophet at an early day, the Lord said "And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. And *they shall go forth and none shall stay them*, for I the Lord have commanded them." At a later date the Prophet wrote these words: "No unhallowed hand can stop the work from progressing. Persecution may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly and independently till it has penetrated every continent, visited every clime, swept every nation and sounded in every ear, till the purposes of God shall be accomplished and the Great Jehovah shall say the work is done." In nearly every country to which they have gone, vigorous efforts have been made from time to time to stop the Latter-day Saints from preaching the Gospel, but true to the Lord's promises these attempts to hinder His work have failed in every instance, and His work still goes on.

In the very first revelations given by the Lord through Joseph Smith, even before the Church was organized, it was declared that "a marvelous work is about to come forth among the children of men." There are hundreds of thousands of people who have associated themselves with that work who can testify that it is most marvelous in its character. Aside from these people there are many of the most intelligent men of the century who have declared in their public utterances and have placed themselves on record by their writings that there is something very wonderful about the work established through Joseph Smith. The writer of Cassell's History of the United States admits that the

Latter-day Saints played such an important part in the history of their country that his work would not be complete without containing an account of them. He further expresses his opinion by adding that "Mormonism" is one of the most remarkable institutions of modern times.

Mr. Josiah Quincy in his interesting work entitled "Figures of the Past," gives his estimation of the great prophet in these words:

It is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: JOSEPH SMITH, THE MORMON PROPHET. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. * * * The most vital questions Americans are asking each other to-day have to do with this man and what he has left us. * * * Burning questions they are, which must give a prominent place in the history of the country to that sturdy self-asserter whom I visited at Nauvoo. Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and, finally, forty-three days after I saw him, went cheerfully to a martyr's death.

Hon. John A. Cockerill, a United States Senator, in an article published in the *Cosmopolitan*, a magazine published in New York, says, in reference to Utah and its people, and their leader Brigham Young: "Thus, within the short space of half a century, a great State has sprung up in the land, as it were, before our eyes. *Its fame, with that of its founder, has become world-wide.* * * * It is seldom given to the founder of a state that the body which he has organized shall grow to such marvelous completeness and maturity within fifty years."

The following revelation was given to Joseph Smith on the 25th of December, 1832:

Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls.

The days will come that war will be poured out upon all nations, beginning at that place;

For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations.

The great civil war between the southern and northern States of America which first broke out in South Carolina over twenty-eight years after the prediction was made, was a literal fulfillment of the prophetic utterance, so far as it referred to the first conflict. The remainder of the prophecy is yet to be fulfilled.

In November, 1838, Joseph Smith and several of his brethren were tried by a court-martial of their enemies, and were condemned to be shot in the presence of their families and friends. To all human appearances there was no hope for them to be spared alive. They were prisoners in the hands of an infuriated mob; their death sentence had been passed, the hour of execution set, and preparations for carrying out the sentence were being made. With this terrible fate impending the Prophet told his fellow-prisoners to be of good cheer, as the Lord had made it known to him that not one of them should die. The mob disagreed among themselves as to how the execution should be proceeded with, and the falsely condemned men, after a lengthy imprisonment, regained their liberty. Thus were the prophet's words verified.

On August 8, 1842, when the Latter-day Saints were situated in Illinois, their great leader wrote in reference to a previous utterance of his: "I prophesied that the saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains."

Every statement in the foregoing prediction was subsequently fulfilled. Mobs continued to afflict the Saints until they were forced to abandon their homes. Many apostatized, and others were put to death by their persecutors, or lost their lives in consequence of exposure. The Prophet himself, with his brother Hyrum, was martyred less than two years after the prophecy was uttered; and his own martyrdom was a fulfillment of a prophecy he made. When, to save a massacre of the Saints he delivered himself up to the pretended requirements of the law, being promised protection by the governor of the State, he said: "I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offense towards God, and towards all men. I shall die innocent, and it shall yet be said of me—he was murdered in cold blood." This prediction concerning his own death is all the more remarkable from the fact that he had been arrested upon false charges many times before this. But, being entirely innocent it was impossible to convict him of any crime. The premonition he had when he surrendered to the demands of the Governor of Illinois, when he said "I am going like a lamb to the slaughter," was the unerring inspiration of God, which had ever been his guide through life.

The country the prophet referred to as the "Rocky Mountains" was but little known at the time he spoke of it; and the Indian traders, and "trappers" who were familiar with the country said nothing could be raised there, and it was totally unfit for the establishment of a community of people. Five years after the prophecy was made many of the Saints were settled in the Rocky Mountains, and they and their descendants are becoming a "mighty people" in the midst thereof.

On the 11th of September, 1831, the Lord said through Joseph Smith "For behold, I say unto you that Zion shall flourish, and the glory of the

Lord shall be upon her, and she shall be an ensign unto the people, *and there shall come unto her out of every nation under heaven.*" In 1831 when the above words were uttered, the Church of Jesus Christ of Latter-day Saints was composed of people who were converted in the neighborhood where the prophet and other leading men operated—only a small portion of the United States. Since then the work has spread throughout the world, and there are now gathered with the Saints people from nearly every nation under heaven.

In a revelation given to Joseph Smith on May 6, 1833, the Lord rebukes the prophet in these words: "And now, verily, I say unto Joseph Smith, Jun., you have not kept the commandments, and must needs stand rebuked before the Lord."

If Joseph Smith was an impostor he would never attempt to deceive people in such a way as this. Who ever heard of an impostor wilfully humiliating himself in the eyes of those whom he sought to deceive, and thereby working against his own interests: for impostors do not seek to deceive except for personal gain. The rebuke which the Prophet received and published is but one of the many evidences he has left on record of his honest sincerity. He has left so many things on record that the world has had ample material with which to test his claim to divine inspiration. But, remarkable as it is, not one of those who have sought to show that he was an impostor (and many have made the attempt) has succeeded in proving anything connected with his life and works to be inconsistent with the character of an inspired man of God.

The manner in which he expounded the Scriptures of the Old and New Testaments, and in which he harmonized passages that were apparently contradictory, and made every Bible doctrine so plain to the understanding is strong proof that he was inspired of Heaven. No theologian of recent times has been able to do this as has been done by Joseph Smith, although many learned men have made the attempt.

The wonderful church organization which was effected through him is in itself a monument to his divine inspiration.

If a builder should succeed in erecting one of the most magnificent structures the world has ever seen, without any previous training and without any plans to guide him, he would be looked upon as the most remarkable genius that ever was known. The Church organization instituted by Joseph Smith is like a complete structure, perfect in every detail, and yet built up piece by piece without any preconceived plan being drawn up or experiment being made, so far as the Prophet was concerned. The only idea he had of the grand system he was putting in order was revealed to him at various times as occasion required. But when the whole order of Church government was revealed it was discovered to be perfect, and though the Church has now existed for sixty-seven years there has never arisen any occasion for changing the order laid down in the beginning. Its workings have been harmonious in every detail; and should the Church increase in numbers indefinitely there would be no occasion for making any change in the system revealed through the Prophet Joseph Smith.

A thorough acquaintance with the works of Joseph Smith must convince the student of them that he was truly a Prophet of God. If it be denied that he was such, how shall the superior wisdom that prompted his words and actions be accounted for? His ideas of theology, of philosophy, of statesmanship, and even astronomy and other branches of learning, were far in advance of what was known to the world in his day; and since then many of his doctrines have been accepted by the learned, and advocated as new discoveries. The most reasonable way of accounting for the wonderful works of Joseph Smith is to acknowledge that he was a Prophet of God, sent as a divine messenger to open up the dispensation of the fullness of times, and to prepare for the second coming of the Lord Jesus Christ, whose glorious reign is near at hand.

In the foregoing chapters no attempt has been made to present an exhaustive treatise on Joseph Smith's Divine Mission. Evidences that have been presented to show that he was inspired have been referred to very briefly; and hundreds of other proofs that are equally strong, and which are to be found, have not even been mentioned. The evidence of divine inspiration is found in everything which the Prophet Joseph Smith inaugurated.

The Latter-day Saints do not, however, depend upon outward evidences for their knowledge that Joseph Smith was a prophet. They have placed their trust in the promise of the Savior, as recorded by John: "My doctrine is not mine, but his that sent me. If any any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." They have also accepted the admonition of the Apostle James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

They have sought to do the will of the Lord, and have prayed to Him for wisdom, and their prayers have been answered. They have received a testimony from above that the Gospel as revealed anew through the Prophet Joseph Smith is true. This same source of divine information is open to every one who will humble himself, and will obey the Gospel, with an honest desire to serve the Lord.

EDWIN F. PARRY.

DIED.

LEES.—In Salt Lake City, Utah, March 22, 1897, John Lees, aged 26 years. He was born in Paisley, Scotland.

SUTHERLAND.—In Salt Lake City, Utah, March 23, 1897, Allan Sutherland, late of Glasgow, Scotland. He was 44 years of age.

PITCHFORTH.—In Nephi, Utah, February 24, 1897. Sarah Ann Goldsbrough Pitchforth. Deceased was born June 13, 1829, at Swinton, Yorkshire, England, was baptized September 5, 1849, and went to Utah in October, 1851.

JONES.—In Paragonah, Utah, February 24, 1897, Bishop William E. Jones. He was born at Pont Stickwell, Breconshire, South Wales, February 16, 1824, baptized May 29, 1848, and went to Utah in 1854.